

# NEW ENGLAND SPECTATOR.

A FAMILY PAPER DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY,

VOL. III. No. 37. WHOLE No. 149.

SPECTATOR.

SATURDAY, SEPTEMBER 16, 1837.

PROVINCE OF WOMAN.

Brookline, 8th Mo., 22nd, 1837.

MY DEAR SISTER:

It will scarcely be denied, I presume, that as a general rule, men do not desire the improvement of women. There are few instances of men who are magnanimous enough to be entirely willing that women should know more than themselves, on any subjects except dress and cookery; and indeed, this necessarily flows from their assumption of superiority. As they have determined that Jehovah has placed woman on a lower platform than man, they of course wish to keep her there; and hence the noble faculties of our minds are crushed and our reasoning powers almost wholly uncultivated.

A writer in the time of Charles 1st says—“She

that knoweth how to compound a pudding, is more desirable than she who skillfully componeth a poem. A female poet I mistake at all times.”

Within the last century, it has been gravely asserted that, “chemistry enough to keep the pot boiling and geography enough to know the location of the different rooms in her house, is learning sufficient for a woman.” Byron, who was too sensual to conceive of a pure and perfect companionship between the sexes, would limit a woman’s library to a Bible and cookery book. I have myself heard men who knew for themselves the value of intellectual culture, say they cared very little for a wife who could not make a pudding, and smile with contempt at the ardent thirst for knowledge exhibited by women.

Assembled in George St. Chapel, Aberdeen, April 5, 1837.

LOVED BRETHREN.—We are separated from you by the wide Atlantic, but rejoice that the renewed heart can embrace within the circle of its affections and sympathies, all who in every place call on the name of our common Lord, Jesus Christ. While we cherish, we trust, in our love and esteem, all our brethren in Christ, we have been accustomed to think of you, our brethren in America, with feelings of peculiar attachment. Your pilgrim fathers were exiled from the land in which we now enjoy the privileges which they sought amidst the wilds of the western world, and their adopted country now rivals the land of their birth in all that is great and good. While we cherish the love of country, and regard all the interests of our own nation with filial solicitude, our joy in the rapid progress of America partakes of all the warmth of fraternal affection. The patriotism that repines and envies, when other lands than our own prosper, is both selfish and unenlightened; and he consults the good of his own country who feels that he is a citizen of the world, and labors and prays for the best interests of his whole race.

We have heard with the sincerest delight, of the progress of religion in your land. The great efforts which have been made to extend the privileges of a gospel ministry to your new states, the extensive revivals with which your churches have been favored, and the enterprise that has characterized your missionary operations, have gladdened the hearts of your brethren in Britain, and we are safe in saying, have excited in very many instances greater zeal than previously existed—a zeal which has been manifested both in more exertion and in more prayer. We have thanked God on your behalf, and taken courage.

In proportion to our joy in your prosperity, and usefulness, have been our astonishment and grief on learning the extent to which domestic and pre-di-SLAVERY exists in your country. We do not assume the office of instructors on this subject; nor does it become us to adopt the language of disfavourable SLAVERY.

The Rev. Alexander Thomson of Aberdeen, Scotland, will be glad to hear from you on the subject, and to receive any official acknowledgment it may call for.

I have been so deeply engaged lately in efforts to arouse our country to exertion on the subject of our apprenticeship system, as to be unable to write my dear friends in Boston. You will much oblige me by conveying to them all my kindest remembrances, and assuring them of my constant regards and my earnest desire to hear from them frequently.

I am with much respect, your friend and servant,

## ABOLITION OF WAR, SLAVERY, LICENTIENESS, AND THE CIRCULATION OF USEFUL INTELLIGENCE.

BOSTON, WEDNESDAY,

SEPTEMBER 20, 1837.

W. M. S. PORTER, EDITOR.

ain, will be speedily dispersed, and your energies combined with theirs to deliver the whole world from the withering influences of slavery.

We would implore your assistance, brethren, in this great enterprise, that we may “undo the heavy burdens, and let the oppressed go free, and break every yoke.” If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,” think of eighty thousand torn annually from the coasts of long injured Africa, and involved in interminable bondage, on your—the western—side of the Atlantic. Think of the two millions and half in your own states, two millions of whom are said to be a nation of heathens in your very midst,—and when you estimate the misery unrighteously inflicted, and gaze on the mental and moral degradation of a cruel servitude, and dwell on the eternal destinies of many immortal spirits excluded from the light and hope of the gospel, tell, oh tell your fellow citizens, who are more fully and more directly involved in the sin of slavery than yourselves, the iniquity which they perpetrate, and the unutterable woes which they are sealing on the heads of millions who have been created, as well as they, in the image of their Maker. When you “cry aloud and spare not,” be encouraged by the assurance that our importunate prayer is united with yours that the Lord of sabaoth may hear the cry of the oppressed, and come down to deliver.

Beloved brethren, we have thus addressed you with a freedom which we conceive is warranted by the relation which we hold to you, not only as brethren in Christ, but as holding the same views of church order. And we confidently hope that you will receive our communication in that spirit of love by which we are conscious that it has been dictated. We implore the richest blessings of divine grace in your behalf; that your churches may be watered and increased, and prove a mighty instrument of good to America and the world.

Signed by appointment,

ALEX. THOMSON, Chairman.

ABERDEEN, July 24, 1837.—Circumstances have prevented the transmission of this letter for several months; but it is hoped that if it has not already obtained publicity by newspaper reports, such publicity may now be given to it as will accomplish the design of the Congregationalists of Aberdeen and Banff shires in addressing their American brethren. The only other official copy transmitted to America is sent (along with this) to the Hon. Judge Jay, for the use of the Anti-Slavery society. Any acknowledgment of this letter may be addressed to the Rev. Alexr. Thomson, George Street chapel, Aberdeen. It ought perhaps to be mentioned, that there are sixteen churches in connection with the association, at whose annual meeting the preceding letter was adopted and ordered to be transmitted to America.

[We would request all papers circulated among the Congregationalists in our country, to copy the above appeal, and thus second the designs of our respected brethren in Scotland.—ED. SPEC.]

Mr. George Thompson adds the following note to Rev. Mr. Fitch:

18 Prince's St. Edinburgh, July 29, 1837.

DEAR SIR.—Though personally unknown to you, I am sure you will forgive the trouble I may occasion you by transmitting this remonstrance to your care, and requesting you to give it all the publicity in your power. Perhaps, in the first instance, you will bring it before the General Association with which you are connected, and then have it as widely diffused as possible. The Rev. Alexander Thomson of Aberdeen, Scotland, will be glad to hear from you on the subject, and to receive any official acknowledgment it may call for.

I have been so deeply engaged lately in efforts to arouse our country to exertion on the subject of our apprenticeship system, as to be unable to write my dear friends in Boston. You will much oblige me by conveying to them all my kindest remembrances, and assuring them of my constant regards and my earnest desire to hear from them frequently.

I am with much respect, your friend and servant,

GEO. THOMPSON.

American Board.  
Abstract of the twenty-eighth Annual Report, presented at the annual meeting of the Board at Newark, N. J., on Wednesday last.

The Hon. Wm. Reed, of Marblehead, a member of the Board eighteen years, and of the principal committee sixteen years, died on the 18th of February.

Two ordained missionaries, one physician, and one male and two female assistant missionaries have died since the last meeting of the Board.

8 missionaries, 1 physician, and 5 male and 17 female assistant missionaries have been discharged from the service of the Board, on account of changes in the missions, failure of health, and other causes.

29 missionaries, and 5 male and 17 female assistant missionaries, have received appointments during the year. It is known that others would have offered their services if they had not been discouraged by the detention of those already appointed.

63 missionaries and assistant missionaries have been sent out since the last meeting of the Board—viz. 3 to Cape Palms, 14 to Southern India, 32 to the Sandwich Islands, 4 to Oronoimak, 2 to the island of Seio, 4 to the Choctaw Indians, 1 to the Pawnees, 2 to the Sioux, 1 to the Indians in the state of New York.

There are no v under appointment and waiting till funds can be obtained to send them out, 34 missionaries, and 4 male and 6 female assistant missionaries.

The debt of the Board at the close of the last year was \$38,866.57.

The expenditures of the year were \$25,587.51, exceeding those of the last year by \$4,181.97. The receipts into the treasury from all the ordinary sources of income for the year ending July 31st, were \$252,076.55, being an increase upon the receipts of last year of \$75,844.40, and leaving a deficiency on that of \$41,379.53.

The increased expenses of the year are owing partly to the cost of sending out so many laborers, and partly to the greatly-increased expense of making remittances to the missions abroad through the deranged state of the finances of the country. But other causes lie at the foundation of the augmented expenses of the last two years.

1. The fact that from the year 1832 until this year, the receipts have increased very little, only

\$23,000 in the four years. There has been a general impression that the Board wanted men.

2. While the receipts have increased so slowly,

there has been a rapid extension of the operations of the Board. From 1832 to 1836, one hundred

and eighty-five laborers have been sent out. Thus

the laborers have increased in a ratio quite out of proportion to the increase of funds.

3. This disproportion has been still greater as

it regards the schools, seminaries, printing presses, and other operations of the missionaries. For the committee, being assured by the friends of

the cause in every part of the country, of their readiness to provide any amount of funds that could be judiciously and economically expended, and not being able to obtain as many men as were needed, were led more than three years ago, to encourage the missionaries then in the field, to take steps for enlarging their influence and usefulness.

The effect of these measures in swelling the expenses of the Board was not felt until last year, owing to the great distance of the principal missions. For the same reasons the measures adopted twelve months ago to lessen expenses, will not diminish the drafts upon the treasury until 1838.

The expenses of the last year have been based upon estimates made when the pecuniary situation of the Board and of the country were very different from what they are now. The increase of receipts last year does in reality not make up the deficiency of previous years. Large as it is, the cost of sending out 63 laborers, and the debt due at the commencement of the year, exhaust it, leaving a deficiency of the amount necessary to meet the current expenses of the year, a little greater than that of last year.

### SUMMARY.

During the past year, the receipts of the Board have been \$252,076.55, and the expenditures, including the debt of last year, \$293,456.08. The number of the missions is 30; its stations are 79; its ordained missionaries 122; its physicians, besides six who are ordained, 11; its teachers 28; its printers and bookbinders 8; its other lay assistants 13; and the married and unmarried females connected with its missions 179;—making in all 361 laborers sent from this country. To these add five native preachers, and 100 other native helpers, and the number is 466, laboring in its missions and supported by its funds. The ordained missionaries sent the past year are 14; lay assistant missionaries 16; females 33; in all 63. The number of ordained missionaries sent out by the Board from the beginning, is 180, and of physicians, teachers, printers, and other lay assistants, 113. To these add 65 unmarried females, and the whole number from the beginning is 638. Of the ordained missionaries 22 have died in connection with the missions, and 36 have received dismissals from the service chiefly in consequence of the failure of health.

The number of mission churches formed and existing in the several missions is 52. These contain 2,147 native members in good standing. There are eight seminaries or higher institutions, to educate native laborers to labor in connection with the missions, and, by the blessing of God, to take the place of them in due time. These seminaries contain 418 scholars. In Ceylon there is a seminary for females, containing 75 pupils. The free-schools, about 350 in number, contain not far from 13,000 children and youth. There are 13 printing establishments, at which 24 presses are in operation. There are three type foundries, and two stereotype foundries. The printing, last year, amounted to 642,160 books and tracts, and 26,208,729 pages; and from the beginning, it has been 1,339,720 books and tracts, and 142,810,197 pages, in 20 different languages.

### 1. CAPE PALMAS.

Fair Hope.—John L. Wilson, missionary; Benjamin V. R. James, printer; Mrs. Wilson, (1 station; 1 missionary; 1 printer, and 1 female assistant missionary;—total 3.)

Mr. and Mrs. White and Mr. James arrived at Cape Palmas in December, in good health. White became sick of a fever on the 10th of January, and died on the 28th. Her husband's anxiety care of her in the first days of her sickness, notwithstanding the remonstrances of his more experienced missionary friends, was probably the reason that when the fever seized upon him, on the 18th of January, he sank at once, and died on the 23d. Mr. James had the fever lightly.

Mr. and Mrs. Wilson enjoy excellent health, and much solid happiness in their work.

The more they know of their field of labor, the more highly do they think of it. Mr. Wilson made three tours, the past year, into the interior. One was thirty miles, to the chief town in the Bobo-territory; another thirty-five miles to a town twenty miles up the Gavelly river; the third 120 miles to Graba, eighty-five miles beyond the termination of his second tour. He was then on his way to a people supposed to inhabit the declivities of the Kong mountains; but having been led out of his way, and falling ill among an inhospitable tribe of cannibals, he returned. The country in the interior, and especially along the river, is of surpassing beauty and fertility. Nor does it want inhabitants.

Mr. Wilson has commenced a seminary of boarding scholars from different parts of the country. It contains forty pupils, one fourth of whom are females. There are four day schools, containing one hundred pupils taught by colored men. He has commenced printing in the Grebo language.

### 2. ZOOHALS OF SOUTH AFRICA.

Port Natal.—Newton Adams, M. D., physician, and wife.

Ginne.—Alden Grout and George Champion, missionaries; Mrs. Champion.

Stations not yet known.—Daniel Lindsey, Henry J. Venis, and Alexander E. Wilson, M. D., missionaries; Mrs. Lindsey and Mrs. Venis.

(2 stations; 3 missionaries; one of them a physician, 1 physician, and 4 female assistant missionaries;—total 10.)

God in his providence has resolved the two South African missions into one. That destined to the interior, arrived at Mosika, in the country of Moseleketi, June 15th, 1836, fifteen months after leaving Cape Town. Their missionary laborers, however, had been virtually commenced at Griqua Town, only two months after leaving the Cape. The climate of South Africa is one of the healthiest in the world; but, beginning to lodge in their houses before the mud floors were sufficiently dried, all except Doct. Wilson, suffered from fever and rheumatic affections, and on the 18th of September Mrs. Wilson died. Scarcely had they recovered from the effects of this painful dispensation, when they were subjected to another, which broke up their mission, and removed them from the country. Some Dutch farmers, rich in flocks and herds, and dissatisfied with the colonial government, had emigrated from the colony the year before, and settled at some distance south of the country of Moseleketi. These Moseleketi attacked and robbed, without provocation, in the fall of 1836, slaying some of their number. Reinforced by new emigrants, they invaded his country in January, destroyed fourteen of his villages, slaughtered many of his people, and captured 6,000 head of cattle. They declared their intention of renewing the war, and driving him from the country, and earnestly advised the missionaries to relinquish their mission and go with them. No other course seemed proper, and our brethren entered upon another long and tedious journey of 1,200 or 1,500 miles, to join their brethren of the maritime mission at Port Natal. In May they were at Graham's Town, and probably reached Port Natal in July.

The increased expenses of the year are owing partly to the cost of sending out so many laborers, and partly to the greatly-increased expense of making remittances to the missions abroad through the deranged state of the finances of the country. But other causes lie at the foundation of the augmented expenses of the last two years.

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### 3. ASIA MINOR.

Smyrna.—Daniel Temple and John B. Adler, missionaries; Homan Hallcock, printer; and their wives.—Three native helpers.

Scio.—Samuel R. Houston and George W. Leyburn, missionaries, and their wives.—One native helper.

Broos.—Benjamin Schneider and Philemon O. Powers, missionaries, and their wives.

Trebizond.—Thomas F. Johnston and William C. Jackson, missionaries, and their wives.

(4 stations; 8 missionaries, 1 printer, 9 female assistant missionaries, and 4 native helpers;—total 22.)

No report has been received of the printing at Smyrna since June of last year. The issues from the depository during the year 1836, amounted to 27,568 books, and 1,926,112 pages. The

schools have been suspended on account of the opposition among the Greeks. Mr. Adler is usefully employed in revising a version of the New Testament in modern Armenian, made some time since by an Armenian. Mr. A. regards the ancient Armenian version as scarcely inferior to our own excellent English version; some few interpolations excepted. It was made about the fifth century. A Greek periodical, called the Repository of Useful Knowledge, issued by the mission, is received with favor by Greek subscribers.

The station at Seio received the accession of Mr. and Mrs. Leyburn the past year, and that at Trebizond of Mr. and Mrs. Jackson. The schools at Broos connected with the mission have been suppressed, and a considerable number of books, including the Scriptures, which had been distributed by the missionaries, were burned by the Greeks. The flames made known the existence of the books to the whole people, and awakened curiosity concerning them. Not a few books were preserved, and valued the more on account of the risk encountered by their preservation, and at least a few of the people were led to examine them the more carefully by the order for their destruction.

8. MOHAMMEDANS OF PERSIA.  
James L. Merrick, missionary.

In June of 1836, Mr. Merrick, accompanied by two German missionaries, proceeded to Teheran, the seat of the Persian government, and from thence to Isfahan, the head quarters of the Soo-fies and grand seat of the Sheah faith. Here, they were exposed to great personal danger from the bigotry of the people, but the Lord delivered them. Mr. Merrick remained a fortnight in this city, and then continued his journey to Sheeraz, his companions returning to Tabreec. Here, in the city where Martin translated the New Testament into the language of Persia, he found at least a safe resting-place for the winter. His impressions concerning the Mohammedans of Persia as affording a present field for missionary labor, are by no means favorable.

## 9. MAHRASTAS.

Bombay.—D. O. Allen, missionary; Elijah A. Webster, printer; George W. Hubbard, teacher; Mrs. Webster, Mrs. Hubbard.

Alibag—Cyrus Stone, missionary; and wife—A. F. Fonca, native helper.

Ahmednugger—George W. Boggs, and Henry Ballantine, missionaries; Amos Abbott, teacher; and their wives—Dajeeba, native helper.

Malcolm Paith—Allen Graves, missionary, and wife, and Miss Oprah Graves.

Jalna—Sendol B. Munger, missionary, and wife. On a visit to the United States—Miss Cynthia Farrar, teacher.

(5 stations; 6 missionaries, 1 printer, 2 teachers, 10 female assistant missionaries, and 2 native helpers; total, 21.)

Important changes have been made, the past year, in the internal arrangements of the mission. The chief force has been thrown more inland. Mr. Allen has the principal editorial care of the printing establishment at Bombay. The seminary is to be at Ahmednugger. Alibag is a new station in the Concan, in the midst of the schools which have long been there. Jalna is in the dominions of the Nizam, a Mohammedan prince nominally independent. Malcolm Paith is a health-station where Mr. Graves prosecutes his translations.

The Mahrastra printing, from January 1st to September 30, 1836, amounted to 42,750 copies, and 3,301,400 pages. The Mahrastra pages printed from the beginning, are 21,803,850. Mr. Webster, the printer, has cut and cast a new and improved font of Mahrastra type. At the last annual meeting of the mission, arrangements were made for increasing its efficiency in nearly all the departments of labor. The committee are expecting to send out a reinforcement as soon as the adequate means are furnished.

## 10. MADRAS.

Madras.—Miron Winslow, and John Scudder, M. D., missionaries; and their wives.

(1 station; 2 missionaries, and 2 female assistant missionaries; total, 4.)

The lending object of this mission is to sustain a large printing establishment for printing the Scriptures, religious tracts, and other necessary books in the Tamil language. Mr. Winslow and Dr. Scudder removed to this place with their families from the Ceylon mission, about a year ago, to commence the mission; but the committee, for want of funds, have not yet been able to send them a printing establishment. The brethren find a wide door to usefulness opened before them. They have twenty-five schools, containing 500 boys and girls, and have regular preaching on the Sabbath. The government has given them formal permission to prosecute their work anywhere in the Madras presidency.

## 11. MADURA.

Madura.—Daniel Poor, William Todd, and J. J. Lawrence, missionaries, and their wives.—Thirteen native helpers.

Dindigul.—Robert O. Dwight, missionary, and wife—Five native helpers.

Stations not yet known.—Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon Rome, Muzzy, William Tracy, and F. D. W. Ward, missionaries; John Steele, M. D., physician; and their wives.

(2 stations, 10 missionaries, 1 physician, 11 female assistant missionaries, and 18 native helpers; total, 40.)

Mr. and Mrs. Poor who have long been members of the Ceylon mission, removed to Madura early last year. Mr. and Mrs. Eckard have been re-united to the Ceylon mission. Mr. Hall, on account of his health, has returned to this country. Mr. and Mrs. Dwight joined the mission in April of last year. Mr. Todd has been united in marriage to Mrs. Woodward of the Ceylon mission. Six missionaries and a physician, with their wives, embarked at Boston for this mission Nov. 23d, and arrived at Madras in March. Mr. Dwight commenced a station at Dindigul near the close of last year. The schools connected with the mission are 30 in number, containing 1212 pupils. A school of higher character has been opened. Nearly half of the 18 native helpers are from the seminary Batticotta, in Ceylon. This field is one of great extent and promise, and is so regarded by the mission.

## 12. CEYLON.

Tillipatty—Benjamin C. Meigs, missionary and wife.—Nine native helpers.

Batticotta—Henry R. Hoisington, and John M. Perry, missionaries; Nathan Ward, M. D., physician; and their wives.—One native preacher, and seventeen native helpers.

Oodooroo—Levi Spaulding, missionary, and wife.—Seven native helpers.

Panditipero—Samuel Read Eckard, missionary, and wife.—Five native helpers.

Maneyp—Eastman S. Minor, printer, and wife.—Four native helpers.

Chavagacherry—Samuel Hutchings, missionary, and wife.—One native preacher, and eleven native helpers.

Vorony—George H. Apthorp, missionary, and wife.—Six native helpers.

Eight out-stations.—Twelve native helpers.

(7 stations, 9 out stations; 7 missionaries, 1 physician, 1 printer, 9 female assistant missionaries, 2 native preachers, and 71 native helpers; total, 91.)

In this mission there are 155 free schools, with 6,035 pupils, nearly one-tenth of whom are females; 37 picutre schoolmasters; a female seminary, with 75 boarding scholars; a seminary for males, with 166 boarding scholars; 302 native members of the church in good standing; and an average native congregation on the Sabbath at each station, of nearly 400 persons, a considerable proportion of whom are native youth in the schools. Not less than 15,500 children have been taught in the schools since the commencement of the mission. The desire of parents to enter their children in the seminary has been so great, notwithstanding the strong probability that they will there become Christians, that the mission has resolved no longer to give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamil language, 346,500 copies and 8,947,800 pages were printed the last year; making 14,785,400 pages from the beginning. Three presses are in operation. This mission has been blessed with as many as seven gracious visitations, or revivals of religion, since its commencement. As a consequence of the sixth, 61 were added to the churches; and 77 as a consequence of the last.

## 13. SIAM.

Bangkok.—Stephen Johnson and Charles Robinson, missionaries; Dan B. Bradley, M. D., physician; and their wives.

(1 station; 2 missionaries, 1 physician, and 3 female assistant missionaries; total, 6.)

The Siamese possess a country of almost unequalled fertility, and, by immigration and otherwise, are rapidly increasing in numbers. They are rising, also, on the scale of civilization. The people generally are mild and tractable, and treat Europeans with deference.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of missionary labor in Siam, and gaining access to all classes of the people. Within three or four miles of our missions, there are a million of inhabitants. Mr. Johnson directs his labors chiefly to the Chinese, and Mr. Robinson to the Siamese.

The whole number of those who have received medical aid from Dr. Bradley, is 3,800. They were of all classes, and from all parts of the country. Very many of them have carried away some knowledge of the gospel. The mission has a printing establishment, but no printer. The first and only Siamese tract they have printed is of eight pages, and contains a summary of the divine law and of the gospel. About 4,000 Siamese tracts have been circulated in Siam by different missionaries, from the beginning, and about 40,000 volumes in Chinese.

Sixteen or eighteen ordained missionaries and five missionary physicians are requested by the mission for Siam and its dependencies, and there are certainly reasons enough for sending them, if the means and men are furnished.

## 14. CHINA.

Canton.—Elijah C. Bridgman, and Peter Parker, M. D., missionaries; S. Wells Williams, printer; David Abel, missionary, on a visit to the United States.

(1 station; 3 missionaries, and 1 printer; total, 4.)

This mission has been sorely bereaved the past year by the death of Mr. Stevens, which took place at Singapore, Jan. 5th. In one important respect at least, Chinese missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China. And they are gradually multiplying the means of assault upon the blind atheistical superstitions of that great empire. Thirteen tracts, new and old, and a harmony of the gospels, were sent down to Singapore, last year, to be printed. Mr. Bridgman is preparing a history of our own country, to be published by the society for the Diffusion of Useful Knowledge in China.

Since the imperial edict consequent upon the voyages up the coast, no black printing can be done at Canton, and it has become difficult to exert a direct influence upon the Chinese. The number of spies and officers of government on the watch makes it somewhat dangerous for a Chinese to receive a book from the hands of a missionary. The difficulty of operating upon the Chinese within the bounds of the empire, imparts a greater interest to the million of emigrants without these bounds, who may be freely approached, and many of whom are annually returning to their homes in the different provinces. Mr. Bridgman has been requested by the committee to withdraw from the editorial responsibility of the Chinese Repository, that work having accomplished its principal object in respect to the Christian community at home, and the present exigencies of the mission requiring that those who have a knowledge of the Chinese language, should devote their whole time and strength to labor in that language.

## 15. SINGAPORE.

Singapore.—Ira Tracy, James T. Dickinson, Matthew B. Hope, M. D., and Joseph S. Travell, missionaries; Alfred North, printer; Mrs. Tracy, Mrs. Travell, Mrs. North.—Stephen Tracy, M. D., physician, and wife, temporarily stationed here.

(1 station; 4 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, and 1 native helper; total, 10.)

Messrs. Hope and Travell, and Dr. Tracy arrived at Singapore in December. The type foundry has the means of casting type in Malay, Bugis, Javanese, and Siamese. It has good founts of Malay and Bugis type, and a fount of Chinese metal type on a somewhat limited scale. The establishment can easily be enlarged. Eleven Chinese block-cutters, a copyist, and eight or ten printers were employed the last year. Blocks for the revised New Testament were completed, and also for twelve tracts by Mr. Guizlaff, some of which were large. The printing could not have fallen short of 100,000 copies, and 2,500,000 pages.

## 16. JAVA.

Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, missionaries, and their wives, and Miss Azuba C. Condit.

(4 missionaries, and 5 female assistant missionaries; total, 9.)

These missionaries reached Batavia Sept. 15th, and immediately commenced the study of the Malay language. After three months, Messrs. Doty and Nevius began the study of Chinese. Permission has been received from the government to reside at Batavia; and leave has been requested for Messrs. Doty and Ennis to visit the eastern shores of Java, and some other islands under Dutch government, to determine upon the permanent site for their mission. To this petition no answer had been received when the brethren last wrote.

Two missionaries destined to this mission, are detained by the present deficiency of funds.

## 17. BORNEO.

Sambas—William Arms and Samuel P. Robbins, missionaries, and Mrs. Robbins.

(1 station; 2 missionaries, and 1 female assistant missionary; total, 3.)

These missionaries reached Borneo April 1st, and immediately commenced the study of the Malay language. After three months, Messrs. Doty and Nevius began the study of Chinese. Permission has been received from the government to reside at Batavia; and leave has been requested for Messrs. Doty and Ennis to visit the eastern shores of Java, and some other islands under Dutch government, to determine upon the permanent site for their mission. To this petition no answer had been received when the brethren last wrote.

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18. THE SANDWICH ISLANDS.

Hawaii.—Kaiula—Asa Thurston, missionary, and wife.—Kauaio—Cecilian Forbes, missionary, and wife.—Waimea—Lorenzo Lyons, missionary, and wife.—Hilo—David B. Lyman and Titus Coan, missionaries, and their wives, and Miss Lydia Brown.

Molokai—Kahuwaa—Henry R. Hitchcock, missionary, and wife.

Oahu—Honolulu—Hiram Bingham, Reuben Tinker, and Lowell Smith, missionaries; Garret P. Judd, M. D., physician; Levi Chamberlain, secular superintendent; Henry Dimond, book-binder; Edward H. Rogers, printer; and their wives. Waialuku—Jonathan S. Green, and Richard Armstrong, missionaries, and their wives, and Miss Lydia Brown.

On their way to the islands\*—Samuel Bliss, Daniel Conde, Mark Ives, and Thomas Lafon, M. D., missionaries; Seth L. Andrews, M. D., physician; Samuel N. Castle, assistant secular superintendent; Edward Bailey, Amos S. Cooke, Edward Johnson, Horton O. Knapp, Edwin Locke, Charles McDonald, Bethuel Munn, William S. Van Duzee, and Abner Wilcox, teachers; and their wives; and Miss Maria M. Smith and Miss Lucia G. Smith.

(15 stations; 27 missionaries—two of them physicians; 2 physicians, 2 secular superintendents, 1 book-binder, 2 printers, 9 teachers, and 47 female assistant missionaries; total, 90.)

During the year ending June 1, 1836, the mission performed 1,350 Christian marriages; admitted 212 natives to the church; and printed 157,929 books and 11,606,429 pages. More than 900,000 of these pages were octavo, 675,000 quarto, and nearly all the rest duodecimo. The whole number of native church members is 916, or an average of 45 to each church. The number received from the beginning is 1,078, of whom 105 have died in the faith. The whole attendance in the congregations each Sabbath, on an average, is 14,500, or about 900 to a congregation—a larger number than is ordinarily witnessed in houses of public worship in our own country.

On a visit to the United States—William Richards and Ephraim Spaulding, missionaries, and their wives.

(1 station; 2 missionaries, 1 physician, and 3 female assistant missionaries; total, 6.)

The Siamese possess a country of almost unequalled fertility, and, by immigration and otherwise, are rapidly increasing in numbers. They are rising, also, on the scale of civilization. The people generally are mild and tractable, and treat Europeans with deference.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of missionary labor in Siam, and gaining access to all classes of the people. Within three or four miles of our missions, there are a million of inhabitants. Mr. Johnson directs his labors chiefly to the Chinese, and Mr. Robinson to the Siamese.

The whole amount of printing at the islands from the beginning, is 1,136,457 books, and 54,138,455 pages. Of the Kumu Hawaii, a semi-monthly paper, 3,000 copies are circulated. At the station of Waikiki there were 600 subscribers for this paper. The natives write more and more for its pages. A monthly publication of twelve pages, designed chiefly for children, was commenced a year ago. It is only sixteen years since the language was reduced to writing.

The people renounced their national religion about eighteen years ago, and almost immediately were thrown by the Providence of God into the arms of our faith and charity. As a nation, the islanders have again and again refused the professed religion of papal Rome, professedly that they might give undivided attention to that which we had brought to them. A crisis in the religious state of the nation, and in the work of the mission, having arrived, the missionaries asked for 18 more ordained missionaries, two physicians, and 21 lay-teachers, to make the whole waiting people at once acquainted with the gospel. Two physicians, three preachers, and nine teachers, were sent up. Why so many laborers are employed at the Sandwich Islands? The answer is, that the work, which Providence has made ready for our hands by signal interpositions, may be accomplished in the shortest possible time, and thus a glorious exemplification be afforded to the church and the world of what Christian missions, through the power of divine grace, may effect. In no other nation could the board so well make the experiment.

The manufacture of cloth has thus far been as successful as was expected. So far as schools are concerned, the mission now directs its attention chiefly to the children and youth. The chiefs encourage schools for these, and they have met with unexpected success. The people have built a number of school houses in different parts of the islands. The seminary at Lahaina contains 88 scholars. It is beginning to furnish teachers of some value for the schools. A central female boarding school is about being commenced at Waikiki.

On the whole, though the work of vast magnitude remains to be done, before the people will compare with civilized Christian communities in their social and domestic character and general condition and habits, there is a constant and very perceptible improvement in all these respects. In one respect, the islanders may take precedence of all civilized communities. The manufacture, sale, and use of ardent spirits is prohibited on all the islands, except Oahu; and on that island a petition was drawn up and signed by the chiefs and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking the king to suppress entirely the sale, manufacture, and use of such spirits.

The next letters will be on female dress, for which we bespeak diligent attention.

The report on the Indian Missions will be given next week.]

male, of whom 25 are ordained ministers. We are therefore the largest missionary body in the world. O that we may have wisdom, and faith, and every grace in a thousand fold ratio greater than our number. Mrs. A. unites with me in affectionate regards to yourself and wife.

## R. ARMSTRONG.

P. S. Myself and family have received many valuable tokens of affectionate remembrance from friends in Bridgeport, Connecticut; Westfield, Massachusetts; Springfield, Massachusetts; and New Bedford, for which they have our grateful acknowledgements. The articles all arrived safe and in good keeping.

\* Mrs. A. was, at the time she joined the church, a member of our family.—ED. SPECT.

## City Missions.

Mr. Editor.—I am happy to believe that we have at last the commencement of a plan of city missions, which will prove efficient and successful. I attended last evening a meeting of the Essex street and Pine street churches, at which their lay missionary made his first semi-annual report. It appears that these two churches in the south part of the city, in view of the number of families who, it was known, did not regularly attend public worship, felt bound to do something for their relief. They resolved to associate together for the support of a layman, who should spend his time in visiting the houses of the poor and destitute, and administering to them so far as he should be able the consolations of religion. He has just completed, as his report informed us, his first six months, and with very good results. He has in addition to his regular plan of visiting, established a number of district prayer meetings, some of which have been well attended, though they may have been feeble sustained by the brethren of the respective churches. He has also divided the south part of the city into about 50 districts, and superintends the monthly distribution of tracts by male and female members of the churches who have volunteered for this office. In one respect, the islanders may take precedence of all civilized communities. The manufacture, sale, and use of ardent spirits is prohibited on all the islands, except Oahu; and on that island a petition was drawn up and signed by the chiefs and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking the king to suppress entirely the sale, manufacture, and use of such spirits.

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appropriate duties attached to it. When a man has been appointed by the proper authorities, to any station whatever, it is universally admitted that he by his only is to discharge the duties of that station. It is an evident encroachment upon his rights, for another to undertake, while he is in office, to discharge the duties of his office, except under his authority and in accordance with his wishes. The judge would deem his right of office invaded, if another should so far disregard his station as to undertake, without his consent, to discharge its appropriate duties. The commander of a ship would consider himself insulted, if even the owner should send another to discharge his appropriate duties, while he still retained his commission. The district school-master, after being duly elected, and while invested with the authority of his station, would consider himself injured, if another man should be sent even by the people of the district to take his place, and discharge those duties which belong to his station. None but slaves in spirit would submit to such treatment. Every man, let his station be what it may, claims the right to discharge the appropriate duties of his station, while he continues in it; and, if this right is denied him, he feels that he is wronged. The circumstances must be very peculiar indeed, for him to suffer it without a sense of degradation.

Now we claim for the station of a pastor those rights which are common to every station. His office is not unlike every other—it has appropriate duties. When a people have chosen a pastor, and he has been regularly induced into office they have so far surrendered up to him the right to discharge the appropriate duties of the office, in the parish over which he is settled, that they themselves cannot send another to discharge these duties, all or any part of them, against his wishes, without an evident invasion of his territory. Whoever comes before a parish, under these circumstances, is an intruder. And equally so is he, who, after being admitted by the pastor, sets up his judgment in matters that fall properly under the pastor's control. These are both acts of trespass, and the perpetrators of them, are or ought to be, liable to ecclesiastical censure. The unfaithfulness or incapacity of the pastor is no apology for the offence. If the people are dissatisfied with his conduct relative to the trust reposed in him, let them take the proper measures for his removal.

With this view of the subject, and considering the reading of notices and all such matters pertaining to the public services of the sanctuary, as among those things which were committed to his charge by the very act that made our brother the pastor of his flock, we choose rather to suffer the reproaches and denunciations of violent partisans, than win their hosannas by trespassing upon his appropriate territory. It is a small thing, indeed, in itself considered, to read the notice; but by doing it, in the case supposed, it does seem to us that we should give the sanction of our example to a principle of insubordination, pregnant with consequences most disastrous to our Zion.

But although we have mentioned, in our Protest, no other reason than the above in justification of our course; there are others existing in our minds, which we will now proceed to disclose. 2. It is of some weight with us, that he whose wishes are to be disregarded, is a Christian brother. Although this consideration would not by any means be worthy of a thought, in reference to conduct which is essentially wrong; yet in a case of this kind, it is not wholly to be overlooked. The question now is as to a mode of action, the obligations to perform which or to abstain from which, are to be looked for in the circumstances in the case. He is a brother—this is one of the circumstances. He is one to whom we have extended the hand of fellowship; and whose right and influence as the pastor of his flock, we have pledged ourselves to sustain, as long as he does nothing to forfeit his ministerial standing. We believe him to be a good man. Although we think him in error in relation to slavery, we still esteem him a servant and minister of Christ. Ought we to think nothing of our pledge? Ought we hastily to break friendship with such a man, and one so related to us? Ought we hastily to adopt a course of conduct which must tend to impair his influence as a minister of the gospel? Too many important and soul-stirring interests are connected with the ministerial character, and with the mutual confidence and love of those engaged in this arduous and holy work, to permit us, unless our obligations to do it are very clear, to take the attitude of hostility. Those who view the ministry as "a mighty hindrance to the march of freedom, whose overthrow is written on the scroll of destiny"—those who consider a commission from the anti-slavery society to be as sacred as a commission from the church to preach the everlasting gospel,—those who regard the pastor's relation as differing from that of the itinerant's only in the length of his "stay" amongst a particular people,—finally, those who either call the "great men" of the clergy in our land "base hirelings"—"spiritual popes," and "hypocrites," or who take pleasure in those who are guilty of these slanders, and always appear as their apologists and defenders,—all these classes of persons may ridicule our tenderness, as they will probably style it, for our clerical brethren. But something more than ridicule and bitter sarcasm will be needed, to convince us that our feelings on this point are not in harmony with the spirit of Christ, and essential to the prosperity and advancement of his kingdom amongst men. Again,

3. It is in our opinion a violation of the laws of ministerial exchange, to read an anti-slavery notice.

Another abolitionist in Providence, R. A., writes as follows:—

"I feel the difficulties which you have named, to some extent, and think that they demand a faithful rebuke."

Another abolitionist writes thus:—

"I have read your appeal in the New England Spectator with unmixed satisfaction, and its views will be sustained by the judicious friends of our cause in this city. Thank God and take courage in view of the Liberator's abuse."

Another abolitionist from Maine writes as follows:—

"Ever since reading your Protest, I have wished to see you, to say how much pleased and gratified I am, to find you taking this manly and decisive stand against what seems to me an *unmanly and unchristian* manner of pursuing a great, noble, and Christian object. In my opinion, formed from an extensive acquaintance with good men all over New England, it is high time that this great cause should be managed and pursued with the spirit of your Protest."

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One writer, if we understand the drift of his argument, contends that on the ground of right of private judgment, we may go into another's pulpit, and do not what he, but what we deem proper and fit to be done. If we may go there why not everywhere? He asserts that an invitation to enter another's pulpit on any terms or conditions that would restrain one's own judgment as to what shall be done there, is an invasion of the right of private judgment! He is forced, we suppose, to accept the invitation! The principle advanced seems to be this:—that we may lawfully set up our judgment as the rule and directory, in all situations; and that no man can ask us, without an invasion of our rights, to act in a sphere under him. Thus, by the potent word of logic, we are at once made all governors and no subjects. Society is converted into a monster, all head—without hands and feet. Every apprentice is his own master, (it would be an invasion of right even to think otherwise)—the pupils in our schools are rid of the tedious

of the Maine anti-slavery society, and which shall be free for the things which we condemn in the Liberator. The pressure in the money-market for the present arrested our purpose. The idea has occurred to me, that it would be better that the new paper should be established in Boston, and that all of us in Maine, who are desirous of reform, should give it their support. Nothing is wanting for the rapid spread of abolition principles, but the advocacy of them in a truly Christian spirit. The Liberator, I fear, will always be exceptionable, highly so, in this particular; and it appears to me that it ought not to be any longer the organ of Massachusetts abolitionists.

Such are the views and feelings of abolitionists—of the members of our society. Now have not these brethren who refuse to lead us to their aid because they regard our measures unchristian and injurious, some ground for the views they cherish? They allege that we encourage the harangue of the demagogue; that we countenance appeals to prejudice and passion; that we cherish an intolerant and vindictive spirit, and resort to vituperation, railing and anathema, to impeachment of motives and insinuations of personal corruption, as the weapons of our warfare. Now although this is not correct, when applied to the great body of abolitionists, yet we know that it is true of some prominent members of our society, and especially of one of our public organs. Looking at us chiefly through the medium of the Liberator and of the few who love its spirit, these brethren judge the whole organization unchristian, and think themselves bound to disown any measures, which may seem to favor it. Thus stands the case between them and ourselves. Are we at liberty to treat them as if they had no grounds whatever for the views they cherish? Are we free to proceed, just as if their charges against us were foul slanders—accusations based upon nothing? We think not. We shall not, for their sake, plead against the slave, or cease to plead in his behalf; but, nevertheless, until there is less ground than now exists for the opinions they entertain respecting our organization, we shall feel bound, while acting for them, and within the limits of their appropriate field of duty, to refrain from those modes of pleading, which seem to identify us with a party rather than with principles. Especially shall we feel bound to do this, in the circumstances supposed, when there remain other ways of aiding the cause of humanity, at least quite as promising. We do not believe—we can never believe, in any efforts to benefit one class of human beings, which require us to set aside all charity and forbearance towards another class. We have no faith in attempts to build up the Redeemer's kingdom, that go to destroy those mild and gentle graces, which, in this world of imperfection and trial, are among the chief ornaments and excellencies of the Redeemer's subjects.

Before we leave this topic, we will redeem our pledge, and explain what we mean by "a spirit of domineering" &c. We complain of this in our Protest; but one writer denies that any among us are guilty of it. Indeed, this writer seems to discover nothing but earnest entreaty in what we and some others deem violent measures. We have been accustomed to think that the line of distinction between entreaty and coercive policy is so broad and tangible, that no man who has eyes need mistake. If we are not very much deceived, we can distinguish between the two, though we claim no extraordinary acuteness of perception. A clergyman is requested to read an anti-slavery notice. We have seen how the case stands. He replies—I cannot in conscience remediate without a revolution, then it may be that the good of the cause demands revolution. Certain it is, that if the anti-slavery cause succeeds, it must be rescued from the prejudice and odium thrown upon it in consequence of the injurious conduct of its friends."

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Another abolitionist in Hartford, Conn., writes to us thus:—

"There are evils, and there must be a change."

One of "the seventy agents" stated to us:—

"The evils of which you complain I have felt for these two years."

An abolitionist in Hartford, Conn., writes to us thus:—

"The existing organization, or rather the management of it, is not certainly in all respects as it should be; and if the defects are such as cannot be remedied without a revolution, then it may be that the good of the cause demands revolution. Certain it is, that if the anti-slavery cause succeeds, it must be rescued from the prejudice and odium thrown upon it in consequence of the injurious conduct of its friends."

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have ventured to speak freely of things connected with our organization, which we sincerely regard as great evils. What though we solemnly affirm our attachment to the cause of emancipation; what though we still admit that "things should be called by their right names"—that slavery under all circumstances is a sin and the slaveholder a sinner;—what though we still declare our belief that slavery is a curse to the American church, and that every minister of the gospel and all Christians are bound to lend their influence for its overthrow;—what though we have done, for the accomplishment of this object, since we have been in this city, all which our circumstances would allow us to do, and have publicly avowed our determination (God helping us) still to labor in the cause—yet, notwithstanding all this, because we do not choose to imbibe so much of the feelings of a party as to become incapable of seeing its errors, we are denounced in terms the most violent and abusive. It is asserted that we have "renounced abolitionism," and this assertion is repeated again and again, notwithstanding our positive declaration to the contrary. Base policy! Shameful injustice! But this course has always been pursued by Mr. Garrison and his friends. Who does not remember how the Rev. Mr. Kirk of Albany was assaulted in this city?

And it appears to me that it ought not to be any longer the organ of Massachusetts abolitionists. Such are the views and feelings of abolitionists—of the members of our society. Now have not these brethren who refuse to lead us to their aid because they regard our measures unchristian and injurious, some ground for the views they cherish? They allege that we encourage the harangue of the demagogue; that we countenance appeals to prejudice and passion; that we cherish an intolerant and vindictive spirit, and resort to vituperation, railing and anathema, to impeachment of motives and insinuations of personal corruption, as the weapons of our warfare. Now although this is not correct, when applied to the great body of abolitionists, yet we know that it is true of some prominent members of our society, and especially of one of our public organs. Looking at us chiefly through the medium of the Liberator and of the few who love its spirit, these brethren judge the whole organization unchristian, and think themselves bound to disown any measures, which may seem to favor it. Thus stands the case between them and ourselves. Are we at liberty to treat them as if they had no grounds whatever for the views they cherish? Are we free to proceed, just as if their charges against us were foul slanders—accusations based upon nothing? We think not. We shall not, for their sake, plead against the slave, or cease to plead in his behalf; but, nevertheless, until there is less ground than now exists for the opinions they entertain respecting our organization, we shall feel bound, while acting for them, and within the limits of their appropriate field of duty, to refrain from those modes of pleading, which seem to identify us with a party rather than with principles. Especially shall we feel bound to do this, in the circumstances supposed, when there remain other ways of aiding the cause of humanity, at least quite as promising. We do not believe—we can never believe, in any efforts to benefit one class of human beings, which require us to set aside all charity and forbearance towards another class. We have no faith in attempts to build up the Redeemer's kingdom, that go to destroy those mild and gentle graces, which, in this world of imperfection and trial, are among the chief ornaments and excellencies of the Redeemer's subjects.

CHARLES FITCH,  
J. H. TOWNE.

P. S. Conscious of having done our duty, in reference to the subject of slavery, since we have been in this city, we fearlessly call upon the abolitionists in our churches, if they have been disengaged from our cause, to publish it to the world.

The EXCISED SYNODS. The New York Evangelist contains letters from George Wood, Samuel M. Hopkins, and Chancellor Kent, on this subject. The latter says:

It appears to me to be a very clear proposition, that the abrogation of the Plan of Union of 1801, by the resolution of the General Assembly in 1837, could not affect in any degree the rights and privileges of the churches, presbyteries and synods which had been formed and organized and governed, more or less, under the influence and operation of that compact. The resolution could not have any retroactive operation. It could not either annul or impair acts rightfully done, in good faith, under its authority. This is a principle of universal jurisprudence.

GEORGE B. CHEEVER. A great anti-slavery meeting has been held in Glasgow, at which Mr. Cheever made a thorough anti-slavery speech. We have been trying for some weeks to make room for it, but our columns are so much crowded, that we must give it up.

Dr. COGGSWELL LETTERS TO STUDENTS preparing for the ministry, should be in the hands of every youth in a course of liberal education.

Dr. GRAHAM was to lecture at Clinton Hall, New York, on Saturday evening last.

The CHARLESTON S. C. OBSERVER comes out violently against the ANDOVER APPEAL.

REV. MR. WOLF. This eccentric individual was in Hartford and lectured about ten days since.

MECHANICS FAIR.—This is, doubtless, the most splendid exhibition of mechanical ingenuity and skill ever exhibited in this country. It was opened on Monday, and will continue through this week. We would advise all our country friends, who intend soon to visit the city, to take this opportunity, as the following:—We have no charity for such a conscience as yours—you are pro-slavery;—if you refuse to read our notices, we will publish them in our papers, we will sound it abroad all over the land that you are a miserable tinker, a base hireling—we will endeavor to associate your name with infamy in the minds of as many as we can influence. Is this entreaty? Is this the impropriety of the poor widow? No—no. It is an appeal to the basest passions in the human breast. It is force. It is a coercive measure. It is persecution in one of its worst and most dreaded forms. It has not even truth for an apology, for it holds up before the world as something which he is not. What is it but slander—virulent slander? Oftentimes the individual thus abused may be far more earnest in his prayers for the slave than his false accuser; and, in the course he pursues, he may be actuated by far nobler and purer motives. He may be following, at least, his convictions of duty, while his defamer may be only the tool of a party.

The Essex County Temperance society have adopted the tee-total pledge; and recommend a convention to form a state society on the same principle.

The TEMPERANCE JOURNAL has increased four-fold since it has commenced advocating total abstinence.

We are obliged to defer, from want of room, the doings of our colored brethren in this city—the doings of the anti-slavery society in Mr. Towne's church,—an account of the progress of the anti-slavery cause in North Bridgewater—and resolution passed in Amesbury, Weymouth. We will endeavor to give all a hearing as soon as we can, and not neglect the other great interests of the paper.

Our brother's CONVICTIONS are erroneous in respect to the tendency of our organization, or if he cherishes false views of duty, we are bound to endeavor to enlighten him by argument and love. But there is nothing in the reading of a notice, against his wishes, against his convictions, which bears the most distant resemblance to either argument or love. As a matter of course, such conduct can have no tendency to enlighten him; but, on the other hand, it must go to confirm him in his doings, perhaps held up to public scorn in the Liberator as recreant abolitionists. But I trust you will stand firm. You will be sustained, I have no doubt, by the great body of abolitionists in Maine. I do hope that every man who is desirous of having our errors as a party, corrected, and abolition principles advocated in a manner becoming Christians, will give you their open and decided support. I fear that reform on the part of Mr. Garrison and those who have given themselves up to his direction is not to be expected. Make an effort now to correct what is wrong in anti-slavery measures in your state; I hope it may be done without withdrawing from the present society. I never can give up the advocacy of anti-slavery principles, so long as I live, or a slave remains in our country—but it I cannot go with existing organizations without being involved in the support of the *unchristian* measures of Mr. Garrison, &c., I must withdraw, and unite with others who will agree with me in a separate and independent movement. To this, however, I trust we shall not be driven. There is no doubt moral power enough in the anti-slavery ranks to correct existing evils, provided it can be brought out. I thank you for the step you have taken towards the accomplishment of this desirable object. We have been desirous in Maine to have a new paper, that shall be the organ

\* The letters from which these extracts are taken are from clergymen who take as high a stand as any in the abolition cause; but though we are willing to give the names on suitable occasions, we do not now feel justified without their assent, to present them in connection with the individual extracts.

Another abolitionist writes thus:—

"I have read your appeal in the New England Spectator with unmixed satisfaction, and its views will be sustained by the judicious friends of our cause in this city. Thank God and take courage in view of the Liberator's abuse."

Another abolitionist from Maine writes as follows:—</

## POETRY.

For the New England Spectator.

## The Wandering Star.

There was a star that blazed above the heavens—  
The brightest of ten thousand sparkling ones;  
And highest in its flight above the throne  
Which glowed in beauty through unbound'd space.  
Its orb was nearest to Jehovah's throne;  
And round that throne it gloriously revolved,  
As it had done, for ought that man can tell,  
While many thousand ages fled away.  
Oft its sweet beams fell on the jasper walls,  
The gates of pearl, and streets of burnish'd gold,  
On life's clear stream, and flowers that never fade,  
And cheeks that bloom with an immortal hue.  
Thousands on thousands had beheld that star,  
And gazed, and wondered, and admired, and loved.  
But on one fatal day it vainly thought  
To hold the centre and become a sun,  
In struggles made to reach the point desired,  
It lost the attractive power that held it in  
Its orb, and wildly and forlornly rushed  
Through darkened regions of untraversed space—  
Wandering still farther and still farther on,  
Where stars ne'er twinkled, and we ne'er blazed  
Amid the gloom of realms, cheerless night.  
O, what sensations then were felt in heaven!  
What wild disasters hung about the sky!

Like clouds that wait upon the midnight storms,  
Or rumbling sounds before the earthquake's shock,  
So strong the attractive power of this one star,  
That thousands followed in the wandering train.  
Alarm was felt, for none save one could tell  
Where the derangement of the spheres would stop,  
Or when the wandering of those stars should cease.  
The storm and wild confusion passed away,  
And the left stars moved swiftly on, and in  
The perihelion of their orbits stood,  
To wait for tidings from their glorious king.  
The Sun shone forth with glory undescribed—  
With majesty no mortal tongue could tell;  
And with immortal eloquence exclaimed,—  
'Ye loyal subjects of my happy realm,  
Ye faithful ones, forever shall ye reign,  
And reap new glory while thy throne endures.  
Draw near, and fill the orbs made vacant now  
By stars that wander in eternal night.'

Thus had he spoken, and all the stars grew bright,  
And joy exulted twinkled in each blaze.  
The brightest star in heaven a strain began,  
Of sweet and solemn music to their king.  
The second followed, and the third in turn,  
And then a chorus closed. Thus was their song:—

1 Star. They have gone, they have gone; but glory be given,  
To him who doth reign over the planets of heaven;  
His throne is eternal, and holy his will,  
And we will be loyal, and worship him still.

3 Star. They have sunk, they have sunk, to the depths of woe;  
In blackness of darkness forever to go;  
No sunlight shall cheer the morn onward they roll,  
From the centre of bliss to the far-distant pole.

Chorus. They have set, they have fallen to rise no more;  
Their bliss is all past, and their glory is o'er;

But thou, O great Sun! still unchanged doth remain,  
And o'er the bright stars shall forevermore reign

They finished, and the shout, 'Amen! amen!'

We copy the following important correspondence from the Liberator. We here see how Mr. White regards slaveholding.

Rev. Eliza White:

SIR—It is reported among us, that you hold one or more human beings in slavery. I do not assert for truth. It is well known, however, that there are many unprincipled money-lenders, who have removed from the free states, who traffic in the souls and bodies of human beings, and professed ministers of the gospel. Is this as it should be? It is without doubt that there are some ministers at the South, who have gone into their pulpits on the Sabbath, and preached to their audience the golden rule, that they should do as they would be done by, and to love their neighbor as themselves, who on Monday have bought and sold human beings as cattle in the market, and who even traffic in church members. Is this as it should be?

Sir, let us set aside all selfish interest, and let conscience speak. It appears to me that the situation you are placed in is somewhat trying. You are connected with a family who hold slaves; you preach to slaveholders; many of your church are slaves; a great part of your salary must be paid by the hard earnings of the poor colored man, who has no other reward than a bare subsistence. Can you grapple with your conscience?

Sir, I consider the slave system in this country to include all, or most all the abominations and crying sins in our land; I will name some of them. The awful condition of the black people, relative to their future state; ignorant of the Bible; placed on a level with the brutes; degraded, oppressed, trodden under foot, despised, and no one who cares for them—(I speak in general terms.) Does the slaveholder think he is doing God's service in contributing largely of the slave earnings to send the gospel to foreign climes, and at the same time taking away the key of knowledge, or using little or no means to enlighten those immortal beings whom he has under his entire subjection and care? In my opinion, sir, it is robbing God. Do you not know that in the slave system are contained all the works of darkness—man-stealing, adultery, murder, lying, intemperance? It is very evident that the trade is calculated to stifle the consciences of all those who favor the system.

Sir, I have stated above, that it is reported that you hold one or more slaves. Whether it is true or false, if believed, it is calculated to injure your usefulness as a minister of the gospel. I desire, sir, you would write me an answer to my letter, in plain terms. If I have erred, I wish to be set right. I am

Your friend, ELISHA FAXON,  
Washington, Aug. 10th, 1835.

East Randolph, August 11th, 1835.

SIR—Your favor of the 10th inst. was duly received and read with no small interest; especially that part in which you manifest so deep a concern for my welfare. Please to accept my thanks for your kindness in thus giving me an opportunity to remove an imaginary evil; and believe me sincere, when I assure you that my situation is any thing rather than unpleasant. Neither my own conscience, nor the slanders of others, disturb me in the least.

Permit me, however, to say, my correspondence is already extensive; and time is ever precious, which render it inexpedient to increase the number of correspondents, except with those of intelligent minds, gentlemanly address, and Christian spirit.

Wishing you much of the wisdom and spirit of our common Lord and Master, I subscribe myself,

Yours, &c., E. WHITZ.

To the Public.

The board of managers of the Massachusetts Anti-Slavery Society deem it proper, at the present time, to submit the following statement to the public.

Of the principles of the state or national society, it is unnecessary to speak. The board wish rather to speak of the manner in which they have ever aimed to execute the trust committed to them. As a board of managers, then, to whom is committed the executive trust of the state society, they would say, that they regard themselves simply as the servants of the society. As such, it is obviously their duty, when the instructions given by the society are strict and imperative, to follow them strictly, and when otherwise, to seek the

SLAVE TRADE IN BRAZIL.—This abominable traffic is carried on between the Coast of Africa and Brazil with unabated vigor, and is undoubtedly winkled at by the Brazilian government. In the latter part of July last, four vessels landed their cargoes of wretched Africans at some of the posts in the vicinity of Pernambuco, and four more cargoes were shortly expected. One of the vessels which arrived landed four hundred and forty-six slaves, the freight amounting to \$5,000 mafreis.

A PUFF FOR YANKEES.—Some recreant politician in the third congressional district of Pennsylvania, having given a toast in derision of what he was pleased to call "yankee interlopers," the Philadelphia Ledger takes up the cudgel for yankees' land, and plies it with much zeal and effect. The following extract, as a mere matter of eloquent composition, would do honor to the best writer in the land; and at the same time its truth adds lustre to its eloquence.—*Spy.*

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"Nor does the embattled field, or the mountain wave, red with the blood of mortal strife, alone proclaim the praises of New England. Wherever industry sows and reaps its harvests, wherever enterprise forces its daring march, wherever ingenuity beats down obstacles that defy physical

force, wherever the indomitable spirit of improvement converts the wilderness into the garden and the domicile of civilization, upon the haunts of the wild beast, wherever learning sheds its holy light, and morals and religion, hand in hand, point the way to peace on earth and happiness beyond the bounds of mortality, there is the New Englander, rejoicing in his name, and proudly pointing to the school-house and the church of his fatherland, as the temples in which he learned to cultivate and develop the higher attributes of his nature. Go to that little spot of our Union covered by the six New England states, and see what a paradise it holds, enlightened and honest children have reared amid its stubborn rocks and chilling blasts. Go to the bright skies and teeming soil of the west, and see how beneficent nature rewards the industry, enterprise, perseverance and skill of the "yankee interloper." Go to quiet, orderly, prosperous Ohio, and see what the "yankee interloper" has done under his reign of liberty and law. Go to the universities, academies, pulpits, schools, court-houses, medical laboratories and manufactories of every state in the union, and see what the "yankee interloper" has done and is doing, to sustain the reign of intellectual improvement. Go to your patent office, and among its seven thousand of inventions, you see in four-fifths of them the proofs of "yankee ingenuity." Go to the marts of your commerce from Passamaquoddy to New Orleans, and see the yankee merchant, the yankee mechanic, the yankee lawyer, the yankee physician, the yankee clergyman, the yankee teacher, the yankee editor, throwing his ample stores of industry, enterprise, learning and integrity, into the common stock of improvement.

SUGAR FROM PUMPKINS.—A discovery has been made in France, which, if transplanted into this country, will make the pumpkin fields of New England dangerous rivals to the cane-fields of Louisiana and the West Indies. A French paper says:—"A complete revolution is expected to take place in the manufacture of native sugar—a revolution which will probably compel the beet-root growers to 'hide their diminished heads.' In other words, the pumpkin is about to enter the field as a rival of the beet-root, and to force the Chamber of Deputies to revise its late enactments on the sugar question. An industrious speculator is on the point of establishing a manufactory for extracting sugar from this overgrown and hitherto despised production of the vegetable world, the first experiments on which, it is added, have been crowned with complete success."

**Correspondence on Slavery.**

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promotion of its great objects in such manner as in their judgment shall seem right and best; and if they fail to meet the views of the members of the society, it is plainly for them to remedy the matter, either through private and friendly conference and advice, or by choosing other and better servants. The only desire of the board is to serve the cause of the oppressed; and whenever that cause can be more wisely and effectually served by other men, they will most gladly give place to them. Meanwhile, as they ever have done, they will hold themselves open, in all their measures, to the fraternal advice of the friends of the cause; so that if any feel himself aggrieved, or the interests of the cause impaired or jeopardized by any measure of the board, he only, in a private or friendly way, to make known his griefs, and they will receive a candid attention, and lead, if in the judgment of the board the case requires it, to corresponding action.

Further, every one is aware that the anti-slavery cause is one that enlists men of every polical and religious character in its support. It is, therefore, in no sense the cause of any sect or any party. It is peculiar to none—it is confined to none; but is, in the fullest sense, a common cause. As such, it should be identified with and be made responsible for none of the peculiar views, or other subjects, of any private individuals, or any particular sect or party; but, on the contrary, should be as far as the nature of the case admits, be kept entirely free from all responsibility in respect to them. On this point, it is believed there is but one opinion among the members of the board and abolitionists generally.

At the same time, the board have ever felt that the freedom of individual judgment should be inviolable. Accordingly their aim, in all their measures, has been so to seek the promotion of the common cause, as on the one hand not to trench upon the right of private judgment in the individual, whether as agent or editor; and on the other hand not to allow the cause itself to become responsible for or identified with the private views of such individuals on other subjects.

Such is still their aim. To do this, so as to avoid all ground of complaint, the Board are aware is difficult. But wherein they may fail in the attempt, they deem it but just not to make them, or any individual who may be at fault, an offender for a word, but to seek a remedy, if at all, in the way of private and fraternal counsel and remonstrance.

Nor are they aware that they have ever been considered as at fault in this respect, except as they recently learn, in reference to the connection now existing between the society and the Liberator. They deem it proper, therefore, to remind the public of the facts in respect to the formation of this connection.

Previous to January last, the Liberator had always been sustained by the personal responsibility of individuals. At the annual meeting of the state society at that time, as will be seen on examining the annual report, the question of the support of the Liberator was introduced.

A large delegation from auxiliary societies was present, and the question was discussed at length by several speakers—all agreeing that the Liberator had always been sustained by the personal responsibility of individuals.

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